

Thi saa har Gud elsket
Verden, at han gav sin
Søn, den enbaarne, for at
hver den som tror paa
ham, ikke skal fortapes,
men have evigt Liv.

HYRDE

“JEG ER DEN GODE HYRDE.” — Joh. 10. 11.

De tror paa ham,
bli dømt; den som
ikke er allerede dømt,
fordi ikke har troet
paa den enbaarne Søns
favn.

Baugen, Rev. A. K.
Dec 13

18de aargang.

Winnipeg, Manitoba, Andet Nr. i Mars, 1942.

Nr. 6

Fastebetraktning.

JUDAS

Av professor Karl Vold.

Der er mange uhyggelige menneskeskikkelser, som møter oss i Jesus lidelseshistorie. Det var jo som om all menneskelig synd og al menneskelig ondskap hadde satt hinannen stevne ved Jesu siste lidelse paa jorden. Men den mest uhyggelige av disse menneskeskikkelser er vel *Judas fra Iskariot*. Han er lidelseshistoriens sorteste blad. Han utfører sitt judashverv nettop i den del av lidelseshistorien, som vi idag har for oss til betraktning. Han hadde været hos yppersteprestene og tilbudt sig aa være forræder. Han faar 30 stakkars sølvpenge for aa forraade sin Mester. Nu kommer han ved nattetid i spissen for en vebnet skare ut til Getsemane, forat Jesus kan bli grepet. Nu forraader han sin Herre og Mester med et kyss.

Han var en av de tolv, faar vi høre. Tenk, at der i den sluttete, lille disippelflokk, i denne venneskare skulde være en Judas, en forræder! Det var sikkert en forferdelig smerte og sorg for Jesus. Det var en ikke liten del av det lidelsesbeger han hadde aa tømme. Det har smertet ham dypt aa legge merke til Judas's utvikling. Han hadde nok lenge sett den vei utviklingen tok med ham. Og nu ser han sin kjære fordums disippel i spissen for den flokk, som skal gripe ham. Nu maa han døie aa motta et kyss av Judas som forrædertegn. Han, den hellige, rettferdige og rene, hos hvem der ikke fantes synd, maa ta selv den styggeste synd in over sig. Hvor det har pint ham!

Jesus har elsket ogsaa Judas like til siste stund. Selv da Judas stod der i haven blandt Jesu fiender og Jesus saa ham i fakelskinnet, søkte han aa tale til Judas's samvittighet. “Venn, hvorfor er du her?” spør han. Og ordet “Venn” er ingen frase i Jesu munn. Han oppfatter Judas med ekte, varmt vennherte. “Judas, forraader du Menneskesønnen med et kyss?” lyder Jesu annet spørsmål, rettet like mot Judas's samvittighet. Kan du forstaa, at han ikke lot sig advare? Men det var for sent, ja i sannhet for sent. Judas hadde solgt sig og var kommet for langt.

Hvordan kunde det gaa slik med en av de tolv? Han hadde jo nu en 2 a 3 aar været i Jesu skole og en betroet mann i flokken. Hvordan dog? Han var nok ogsaa som hans unge kamerater blitt grepet av Jesus og hans forkynnelse. Vi har ikke grunn til aa tro, at det bare var utenforliggende grunner, som gjorde at han sluttet sig til Jesus og gav sig i hans følge. Men saa kom syndens bedrag og Satans snarer. Han har formodentlig været en ærgjerrig mann, som hadde ventet glans og ære i Jesu følge. Men han vant ingen ære paa den vei. Det blev ingen ære aa vinne i Nasareens følge. Han blev skuffet. Og skuffet som han var tok han til aa avfinne sig med en synd. Han forvaltet den lille floks kasse, og saa begynte han aa stjele av kassen eller pungen. Han hadde vel av og til ond samvittighet. Men han kom ikke saa langt, at han fikk bekjent sin synd for Jesus og bedt om tilgivelse. Han var taus. Ja, Judas forblev taus. Saa sank han dypere og dypere i syndens bedrag. Saa sank han i fortapelsens dyp og gikk inn i den evige natt. Han tok dommen inn over sig, dømte sig selv til aandelig, legemlig og evig død. Tenk en av Jesu nærmeste, hjemme hos Jesus, og saa ende som Jesu forræder, som selvmorder og i fortapelsens dyp!

Det er i sannhet en gripende alvorlig livshistorie vi nu har i korte drag faatt tegnet for oss. Judas's navn er blitt til et ondt skjeldshord. Hans minne er blitt haanet i kirkens og folkenes historie. Og han fortjener det nok. Men ingen av oss har dog grunn til aa kaste sten paa den ulykkeliges grav. Enhver som staar se til, at han ikke faller! Vi gaar alle med stoff til en Judas inne i oss. Selvfølgelig har der kun været en Judas, som paa den omtalte maate kunde forraade Jesus. Men han har dog

“Trøst paa Veien”

“Eders hjerte forferdes ikke. Tro paa Gud og tro paa mig.” Dette talte Jesus til sine disiple straks før han skulde skilles fra dem. En helg avskedstale til sine elskede venner der ligesom skulde begynde at staa paa egne ben.

Han skulde forlate dem. Han visste de var svake, derfor var det hans hensikt at grundfeste dem i ordet; gi dem noget trygt og skjønt at stole paa, og lere dem at tro paa det han hadde sagt dem. De gikk sikkert med underlige følelser overfor alt de hadde hørt av sin mester i den Siste tid. Han hadde veret deres fører og tilsynsmand helt siden de møtte ham, og han hadde lert dem klart veien til frelse.

De hadde ogsaa fundet livet i ham det vidnesbyrd at han var Messias den levende Guds søn. I den Siste tid hadde han sagt dem vidunderlige ting om hvad der vilde møte dem og hvad som ventet ham i den nærmeste fremtid. Men disiplene forstod saa litet hvad han mente. De hadde hørt at Messias skulde bli til evig tid. Det var derfor ikke underlig de ikke kunde fatte at Jesus skulde lide og dø paa et kors i Jerusalem. De visste ikke endnu at saa burde skje, — at han ikke paa anden maate kunde frelse dem fra en evig død var skjult for deres øine. Men intet ringere end frelserens blad blev tatt gyldigt for Gud. Jesus maatte dø paa korset — det visste han. Derfor var han kommen til verden. Han var utvalgt og utsendt av Faderen til frelse for alle folk. Da han henger der mellom himmel og jord og blodet flyter fra ham paa korsets tre, er det fuldbragt for slegstens synder.

Lad os saa betrakte vor blødende frelser. Lad os følge ham i hans gang til Golgata kors. Se hvor ydmyg og lydig han utfører den gjerning Gud hadde bestemt for ham at gjøre. Selv i dødens bitre stund ber han for os for hvis skyld han blev naglet til korset, gjennomstunget, og smagte døden for os.

Han utedaler de samme trøstende ord til sine frytssomme venner: “Eders hjerte forferdes ikke, tro paa Gud og tro paa mig.” —G.

Den som er flink til aa undskylde sig, duger gjerne ikke til noe annet.

faatt et ganske stort følge. Verden har alle dager hatt nok av Judas'er, og den kristne kirke og menighet har ogsaa til alle tider hadde sine Judas'er. Der er mange som i tidenes løp har forraadt Jesus. *Har du, min kjære leser, aldri forraadt ham i nogen ting?* Har du ærlig fulgt ham paa alle veier? Syndens bedrag er farlig. Der var mange, som løp saa godt paa banen, men de lot sig stanse. De begynte i aand og fullendte i kjød, og saa aapnet sig fortapelsens dyp.

Særlig er der en ting vi griper anledningen til alvorlig aa advare mot: *Vær ikke taus! Bli ikke gaende taus!* Judas's ulykke var, at han gikk der og var den tause Judas. Naar du merker syndens bedrag og djevelens snarer hos dig, naar du merker utroskapens aand, utilfredshetens sinn, det skuffede sinn, *saa si det til Jesus! Tal ut med Jesus!* Han hjelper i all synd og i alle fristelser. Tal ogsaa ut med mennesker! Det kan være godt for meget.

“Vaak, o sjel, og bed, dig til kamp bered! Fristeren kan legge snaren, hvor du minst formoder faren, Saadan er hans sed. Vaak, o sjel, og bed!”

“Arven ei forspill som dig hører til! Naar du bedende og vaaken, tro igjennem verdenstaaken. Jesus følge vil. Arven ei forspill!”

“Vaak og bed og strid enn en liten tid! Snart ditt Kanaan skal finnes, kronen rekkes, palmen vinnes I en evig fred. Vaak og strid og bed!”

LIDT SJELESORG

Spørsmål: Jeg har tenkt meget paa at bli en sand kristen, men det føles som at alle ting taler imot at ta et saadant skritt. Jeg vet ikke riktig hvorfor det skal være slik, men kanskje redaktøren vil gi mig lidt klarhet i denne sak. Jeg kan oplyse at det kjendes meget lettere at leve et verdsligt liv, men den vanskelighet jeg har er den, at det tilfredsstillende mig ikke. Jeg bærer paa en indre lengsel efter at bli en sand kristen, saa at jeg en dag kunde si: Jeg er et Guds barn.

* * *

Svar: Jeg forstaa av dit spørsmål, at det kjendes lettere at være et verdsligt menneske end at bli en kristen.

Grunden til det er at det er naturligt for et menneske at være verdslig. Det er som verdslige mennesker at vi kommer ind i verden. Det som er født av kjød er kjød. Det naturlige menneske fatter ikke de ting som hører Guds aand til. Vi er saa helt ut fordærvet av synden, at naar vi lever verdslig da lever vi i vort element. Gud saaned fra himmelen paa menneskens børn for at se om der var noen forstandig noen som søker Gud. De er alle avvegne, alle tilsammen fordervende. Der er ingen der gjør godt, end ikke en.

Den neste grund jeg vil nevne for at det er saa vanskelig for dig at ta dette skritt er, at det kjendes som en stor svakhet at komme i syndenød. Det er ikke muligt at bli en sand kristen uten at faa se sin synd og maatte kjende en vis smerte over denne synd og ikke kunne slaa sig til ro med at bære paa disse synder.

Det kjendes saa ynkelig ut at maatte tilstaa, at man har handlet galt baade mot Gud og mennesker. Nei glemme det hele og ikke bry sig om saadanne ting, det er et merke paa at man er sterk og mandig. Derfor er det saa mange, der har slaat denne anklage fra sig og vil ikke tenke paa sin synd og brode.

Den tredje grund jeg vil nevne er den, at det kjendes saa umandig ut at maatte vende sig til Gud og bede ham, at han maa forbarne sig. Det er akkurat som man ikke kan hjelpe sig selv. Tenk saa umandigt at maatte bede om hjelp. Der er en vis følelse hos os at vi burde greie os selv og ikke behøve at vende os til noen, ti ber jeg om hjelp, da maa jeg erklære at jeg er i nød. I det daglige liv har det hendt at mennesker der ikke hadde noe at spise, har holdt paa at sulte ihjel, fordi de syntes det var fornedrende at bede om hjelp.

Det er nok slik med dig, at du synes det er en skam at maatte vende dig til Gud og fortelle ham, at du nu maa ha hjelp, ti ellers vil du forgaa.

Den fjerde grund hvorfor det er saa vanskelig for dig at bestemme dig til at bli en kristen er, at du da blir nødt til at ta et avgjort skritt fra verden med al dens lyst. Alt det gode Gud har git os i verden til vort ophold har en underlig evne til at ville ta første plads i vort hjerte.

Vi maa altsaa gi op disse goder. Det var det den rike yngling ikke kunde og derfor blev han ikke en kristen. Han gikk bedrøvet bort.

Desuten maa vi ta avstand fra verdens lyst, og da tenkes der særskilt paa at forlyste sig med det der hører verden til. Den rike mand forlystet sig. Der staar at han levet hver dag herlig og i glede. Det er nok slik det verdslige menneske helst ønsker at leve ogsaa idag.

Det er derfor meget vanskelig at rive sig løs fra verden, og dette er ikke den mindste hindring for en sjel, der vil bli en kristen.

Der kunde nok nevnes flere grunde, men dette kan være nok for dig

Ibbestad Kvindeforening Enchant, Alta.

Gi mig en blomst mens jeg lever!

Den 19de Februar havde vor kvindeforening et program til ere for den eldste medlem av vor menighet og kvindeforening, nemlig Mrs. S. Orsten som da fylgte fem og sytti aar.

Efter hendes ønske blev hendes yndlings-salme sunget. Den var:

“Hjem lenges jeg

Ak i verden er saa koldt saa mørkt saa ødt”

Nr. 479 i Landstad

Som takk og paaskjønnelse for den hjelp og støtte hun har veret for vor menighet og kvindeforening blev en gave paa \$5.00 Git til “Bethany Sunset Home” Bawlf.

En vakkert dekorert kake var serveret ved den ordinere lunsj og \$1.00 git til “The Birthday Fund”. Vi haaper at faa ha hende iblandt os endnu i mange aar. Det føles mere hjemligt da hun er en av de yderst faa soom endnu er iblandt os fra pionertiden.

Gud velsigne dig Mrs. Orsten og gi dig en lys og lykkelig livsaften.

Paa kvindeforeningens og egne vegne,

Mrs. N. Hanson, Sekreter.

HVORFOR KRISTUS DØDE

“Ja, jeg kan nu ikke forstaa, hvorfor en mand som har vist en god og moralsk livsførelse, ikke skulde ha større mulighet for at komme i himlen, end en ond mand,” sa en dame fornylig under en samtale med nogle andre om frelsens store problem.

“Grunden er simpelthen denne”, svarte en av selskapet. “Forestil Dem at De og jeg ønskede at komme med til en eller anden fornøielse, og at adgangsbilletten hertil kostede 1 krone. Maaske var De saa i den situation kun at ha 50 øre, og jeg hadde maaske slet ingen penge. Hvem av os vilde mon saa ha størst mulighet for at kunne komme ind?”

“Sandsynligvis vilde ingen av os ha mulighet for det.”

“Netop; og derfor er den moralske mands stilling ikke bedre end forbryterens. Men forestil Dem saa at en venlig og rik mand som blev vidne til vor vanskelighet, tilbød os hver en adgangsbillet og selv betalte den! Hvad saa?”

“Ja, saa vilde vi naturligvis begge være like godt stillet. Det er da klart.”

“Ganske riktig, og saadan var det netop, at Frelseren kom og saa os i vanskelighet. Ved sin død opnaade han evig forløsning for os, og nu tilbyder han Dem og mig en “Fribillet”. La os da blot passe paa at vor 50-øre ikke gjør os saa selvsikre, at vi nekte at ta imot “Fribilletten”, saa der tilsist blir nektet os adgang!”

Husk Kirkens budget! Begynd innsamlingen til kirkens gjøremaal saa snart som muligt.

at tenke paa. Den der staar bakom og peker paa alle disse vanskeligheter og gjør dem saa store og uoverkommelige er selve Satan, den store drage, der er gaat ut for at bedrage menneskene. Det burde nu være en større skam at la sig narre av den største bedrager der findes i verden end at la sig overbevise av Guds aand til at erkjende og bekjende sin synd og motta tilgivelse for alt og faa leve i samfund med Gud og ha det godt baade i tid og evighet.

Du staar nu paa valgets standpunkt. Vil du velge at følge den indre lengsel efter Gud, eller vil du følge den onde motstand du kjender i dit hjerte? Gud søker dig. Hvis du vil ta imot hans søkende haand, da vil der bli lide i Himlen over en synd der omvender sig, men hvis du ikke vil vende dig til Gud, da vil der høres et seiers skrik slik som de onde aander alene kan uttrykke sig over at du er blit bedrat baade for tid og evighet. Red.

HYRDEN

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DE STILLE STUNDER

Et splittet Kristenliv er et fattigt Kristenliv. Og i vor urolige. Verden er der i Sandhed nok af det, som vil splitte. Saa meget mere trenger vi da til de stille Stunder. Er Bønneliver svagt, bliver Kristenlivet svagt. Ja, er saa dertil dine stille Stunder præget af et uroligt og splittet Sind, hvor meget mere da ikke Hverdagens Slid. Her finder du dit Kristenlivs Termometer. Har du aldrig faaet Smag for de ensomme Stunders Herlighed, da kender du kun lidt til Kristenlivets Rigdom — thi netop i Bønnelivet oplever du dette paa den bedste Maade. Bønnens Herlighed er saadan, at jo mere, du faar Smag for den, desmere længes du efter den. Jo mere regelmæssigt Bønnens Pulsslag slaar, desto sundere og stærkere er dit Kristenliv. Da bliver Bønnen mindre af Pligt, mere af Kærlighedens Længsel. I Bønnen er det netop ham, du er sammen med, ham, du elsker.

Jeg har saa lun en Hytte
i Bønnen hos min Gud;
vi Synd og Naade bytte,
og jeg er Jesu Brud.
Da lægger han sit Øre
saanær mit Hjerte mat.
Jeg mærker, han kan høre,
om ej et Ord blir' sagt.

Hvor mangen Byrde, som i Bønnens Favntag faldt fra trætte Skuldre! Hvor mangt Taknemligheds Smil lyste frem gennem Taarer fra den, som kom ud fra sit Bedekammer! De kjæreste Stunder for en Kristen er de ensomme Stunder.

Livet er som en kraftig Hvirvelstorm. Men i hver Hvirvelstorm findes et stille Punkt — længst inde. Hvis ikke Livets Storm helt skal slide dig i Stykker, søg da efter det stille Punkt mindt i Stormen — længst inde — de stille Stunder omkring Ordet og Bønnen. En dansk Sognepræst.

NADVERD

*Herre — jeg kommer paa ditt ord
kneler ned ved ditt nadverbord.
Syndens byrde er blitt mig svær —
ta imot mig slik som jeg er!*

*Herre — du vet og kjenner alt —
vet, jeg snublet saa titt og falt.
Kjenner ogsaa mitt hjertes trang
skönt jeg svikket dig gang paa gang!*

*Herre — jeg løfter til dig mitt blikk.
Hjelp mig vandre den vei du gikk!
Stole trygt paa hvad du har sagt:
Alt er sonet og alt fullbragt!* —a.

VÆR VELVILLIG

En prest hadde paa sitt skrivebord liggende en protokoll hvor der utenpaa stod "Klager fra et menighetsmedlem over et annet." Naar et sognebarn opsoekte ham for aa berette forskjellig mindre godt om en bror eller søster, sa han alltid: "Her en protokoll til aa inføre saadanne ting i. Nu skriver jeg ned hvad De fortalte, og saa vil De bakefter sette Deres navn under. Skulde denne sak komme frem, vet jeg hvad De innestaar for!" Synet av den aapne bok og den dyppede penn hadde en underfull virkning; ti alle som en utbrøt: "Det kan jeg virkelig ikke gi min underskrift til!"

I 40 aar hadde vedkommende prest denne protokoll og aapnet den kanskje 1000 ganger; allikevel blev der ikke skrevet en eneste linje i den.

"Gud er trofast!" Det var min anden Datters frejdige Bekendelse i hendes Dødsstund. Men kunde hun vidne dette og synge sit Halleluja midt under de langvarige og haarde Pinsler, hvor meget mere maatte da ikke vi kunne vidne det, vi — for hvem alt følger sig saa let, saa godt.
Frederik Barfod.

DEN FASTE GRUNNVOLL

Det nytter ikke aa bygge paa sin omvendelse

Av pastor G. Bartholdy

Vi har i vaar evangelisk-lutherske kirke og i indremisjonen alltid klart forkynt at et menneske skal omvende sig og bare bygge paa Jesus og hans maade, og saa skal det menneske fornyes i dette. Og gaar det istaa, maa det fornyes til omvendelse.

Slik har vi lært — og dog har det vist sig i en uhyggelig grad at mange bygger paa sin omvendelse og holder krampaktig fast paa den slik at de vanskelig lar sig fornye til bare aa bygge paa Jesus og leve i hans samfund.

Eller hvorfor hører vi, som i denne tid vidner om at Gud gav oss fornyelse, det spørsmaal fra gamle venner: Men blev dere da ikke omvendt? Er det ikke et tegn paa at man bygger — ikke paa Jesus, men paa sin omvendelse, at man blir saa irritert over denne fornyelse? Hvorfor kan man da lese menighetsbrevene i Aap. 2—3, hvor fem av menighetene kalles til omvendelse?

Man bruker ofte ordet "aa kaste sig ut paa de 70,000 favners vann" og mener at Kierkegaard har sagt det. Men han sa det ikke slik. Naturligvis er det avgjørende at en vaager et slikt sprang i tro hvis en skal bli omvendt og frelst. Men det Kierkegaard sa var at "kristendom er som aa være alene i en liten baat paa verdenshavet, paa 70,000 favner vann."

Det er altsaa ikke et vaagestykke en gang for alle, og saa er man i havn. Men det er et liv i fare hver dag. Det liker vi ikke. Saa prøver vi aa sikre oss, og saa gaar tankene til omvendelsen — særlig hvis den var en veldig sterk sjelelig oplevelse. Men den kan ikke bære oss. For det er sant at kristendom er som aa være alene i en liten baat paa verdenshavet, paa 70 000 favner vann — d. v. s. ganske prisgitt og fortaapt hvis ikke den allmektige bevarer oss. Men det gjør han nettop naar vi tror paa Jesus. Da er Jesus ombord, og da er det trygt.

Grunnvollen er den levende Jesus Kristus. Bare i ham er jeg frelst og are naar jeg gir mig ham ivoll er et sannhet at jeg er frelst ved korsets naade og daapens pakt. Det er bare en grunnvoll — ikke korset, ikke daapen, men den Jesus Kristus som døde for mig paa korset og som tok mig i favn i daapen.

Gir jeg mig i tro over til denne grunnvoll, da er jeg trygg. Den grunnvoll er prøvet. Satan kan ikke røre oss der, for han er overvunnet av Jesus. Vaar syndeskyld kan ikke true oss der, for Jesus har betalt. Guds dom kommer oss ikke nær der, for Jesus har avvendt Guds vrede. Og vaar svakhet og vaare fristelser skal ikke rive oss bort, for Jesus er selv vaar helliggjører og forløser som vil frelse oss evig. Jo den gamle grunn er god —

Der begynner vi vaar dag og gaar ikke bort fra stillheten for Gud, før vi er fast grunnet paa den. Der lever vi og der dør vi, saa sant Herren selv bevarer oss. Vi vet ingen annen grunnvoll aa bygge paa og vi priser Gud for Jesus Kristus.

Predikantforgudelse

er et onde som ofte er omtalt, og som vi dog aldri kan bli ferdig med aa peke paa, fordi det stadig dukker op som en aandelig sykdom, stundom som en ren farsott.

—Johs. Brandtazæg.

Kjenner du dem?

Djevelen har fire tjenere som er ham en ypperlig hjelp til aa ødelegge menneskesjeler. De tar sig ikke saa verst ut, og ofte hører vi paa dem uten aa tenke paa hvilken herre de tjener. Vi skal her bare nevne deres navn saa kan du selv prøve aa tenke paa hvilken herre de tjener. Vi skal her bare nevne deres navn saa kan du selv prøve aa kjenne dem igjen:

Ingen fare —

Bare en gang —

Alle gjør det —

Ikke nu —

Central Alberta Norsk Luthersk Indremissionforening avholdt sit regulere vaarmøte i Morrin, Lutherske Kirke, Morrin, Alberta (Vakant) Februar 20—22.

Samtale-emne var Rom. 8, 1—11 indledet av undertegnede.

Romerbrevet var skrevet fra Korint da Paulus var paa sin 3die missionsreise. Han vilde lade dem vite at han planet en reise til Rom og han vilde meddele dem budskapet om retferdiggjørelse av tro. Der var stor motsigelse mot denne lere i de dage. Tre love er nevnt i dette avsnit.

Livets aands lov

Syndens og dødens lov

Mose lov.

Disse punkter blev berørt under samtalen.

I henhold til det som staar i dette bibel-avsnit at de som er efter kjødet attraar det som hører kjødet til o.s.v. leste indlederen en del av en bog skrevet av A. Bjerkreim. Bokens navn, "Isak og Ismael". Boken handler om disse to sønner. Der ligger en dypere mening under dette — Altsaa Isak og Ismael og mødrene Sarah og Hagar er to pakter, den ene fra bjerget Sinai i Arabien some føder barn til trelldom. (Gal. 4, 24) Den som var født efter kjødet forfulgte den som var født efter Aanden. (Gal. 29) Flere tok da del med tale sang og vidnesbyrd. Det blev et varmt møte.

Vi hører saa ofte forkyndt, iser over Radio at Kristus vil komme og hente sin brud inden den store trengsel. Men ved dette møte blev den andre side av saken fremholdt, nemlig at trengselen er allerede sterkt begyndt mange steder og at det var meget sandsynligt at vi fik gaa gjennom ialfald noget av den og at Antikrist snart vilde aabenbares.

Saa blev vil til avsked mindet om Esaias 43, 2.

Eilert Knudtson, Sekreter.

Our Centennial Appeal Pledges

Nearly four years ago our people in Our Savior's Lutheran Church joined in the Synod-wide undertaking in seeking to raise sufficient funds so as to be able to pay off all the debt incurred by the church during the years of its existence. A large sum was subscribed and much of it has been paid. The N.L.C.A. plans to celebrate the one hundredth year of organized church work among the Norwegian Lutherans in America, and hopes that by June 1943, this can be realized by having paid up all of the indebtedness, and having the funds with which to compete the other projects connected with this appeal.

The members of Our Savior's Lutheran church made a very fine showing by subscribing liberally. Our church ranked among the best in the sum subscribed per capita. But we have not done so well in paying our pledges. Now we are on the home stretch; the sums should be paid in full this year. It can be done and it should be done. The sum subscribed by each individual was not larger than in most cases can be paid before the final report next year. The pastor secured the subscriptions and he receives report from headquarters as to what progress is made in paying the pledges. Let every member make a determined effort to pay the pledge made. A defaulter isn't rated high before God or man; no member with ability to pay can afford to come in that class. Moreover, we don't want to rank among the lowest in the matter of paying our pledges. This pledge is a promise made to God to further His work through His church. May we "seek first the kingdom of God and His righteousness."

(By Rev. A. M. Mannes, Jackson, Minn. in his parish paper, "The Lutheran Messenger".)

No Lost Generation

"There is no moratorium on boys and girls growing up. Adolescence and youth cannot be deferred. When humanity once more has its chance to rebuild its hard-won civilization, there must be no lost generation which lost its chance to learn democratic idealism, vision, and courage when its only sin was being young while its nation was fighting for those very things." This was a statement recently made by Mr. J. J. McConnel, and American youth leader who is vitally concerned that during these busy days of emergency America must not forget her youth.

To these well-chosen words we can rightly add: May there be no "lost generation" which lost its chance to know Jesus Christ and Him crucified because it happened to be young when America was so busy that she forgot the spiritual needs of her youth.

These war days to and will more and more demand of our time, energy and funds. Certainly, as loyal citizens, we should gladly give all the government asks for and more. We should gladly give up self, comforts, conveniences — yes, defer plans for the present, in order to give our united support to our nation in time of need.

But, let us remember that youth cannot wait. Youth cannot be deferred. Never will these high school boys and girls be in these impressionable years again. We must care for their souls now. Even though we gladly sacrifice and give up for the sake of our nations, we must be anxious to dig deeper into real self-denial and crossbearing discipleship in our living that our young people today may have very chance to learn to know Christ and grow in His grace. Our Christ-centered spiritual programs for our youth in our churches must continue. **There must be no let-up.** Now we should be busier than ever in our Luther Leagues, LDR's, Sunday schools — yes, in the whole youth program of our church. The souls of youth cannot wait until these days of emergency are over.

What does this mean? It means that there must be no let-up in our local congregations. Our work must continue as usual — yes, with more zeal and earnestness. If the war continues, our present high school groups will soon be ready for the nation's service. Now is the time to bring them into a fuller and deeper life in Christ. Now we should be busy preparing them for the future as we ground them more thoroughly in God's Word. Pastors should have personal interviews with boys who are waiting to be called. In our Youth work in the congregations, we should not only by God's grace deepen the individual Christian life, but we should put our young people to work for Christ. Thus we prepare those who are to leave, for a life of witnessing also when they are gone.

Pastors, advisers, and Christian Leaguers! Now is the time we must throw all we have into that home Luther League of ours. Now is the time to use all our organizations in the congregation to let God make real soldiers of Jesus Christ of our young people. If ever our Bible camps, conventions, and all Christ-centered youth activities of our church must go forward and onward, it is now. American youth needs Christ now in these dark days more than ever before. They will never be young again.

How about the boys in service? Do we in the home congregation make every effort to contact them regularly? "Send us more letters; we appreciate so much hearing from our pastor and friends in our home church." Such testimonies come by the hundreds from our boys in the nation's service. Have a list of your boys posted in a conspicuous place in your home church. Mention them often in your League, your Brotherhood, your congregation. Above all, let us pray much for our boys that they may faithfully witness for Christ wherever they are.

One of our boys, who was president of a local League, in a recent letter tells how he and his girl friend back home read the same chapter in the Bible each evening. Just ready to leave for some unannounced place, he closes his letter with these words, "I just do not know what I would do without Christ."

That's our greatest task and responsibility. Our young people need Christ. Those who are in service need Him. Those who will be leaving need Him. Those who remain at home need Him.

Remember! Youth cannot wait. Today we must bring them Christ. There must be no "lost generation."

—Oscar C. Hanson,
in Lutheran Herald.

For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life.

The SHEPHERD

I AM THE GOOD SHEPHERD. John 10, 11.

He that believeth on him is not judged; he that believeth not hath been judged already, because he hath not believed on the name of the only begotten Son of God.

Winnipeg, Manitoba, Second Nr. in March, 1942.

Can the Saved Be Lost?

By H. G. Randolph

The answer of many is an emphatic "No." They hold that once the sinner is saved he is eternally secure from ever losing his salvation. This position is expressed in their well known statement: "Once saved always saved." Let us examine some of their Reasons for denying the saved can be lost.

1. To hold that a saved person can be lost is to teach salvation by works instead of by grace.

This position reveals an utter misunderstanding of grace. We reaffirm that the sinner is saved by grace alone and it is only by the grace of God the believer is kept saved. But grace does not compel his safekeeping any more than grace compels the sinner's salvation. It can be resisted both by sinners and believers if they so choose.

Again their position, indicated above, reveals another false conception of grace. If grace implies that the saved can never be lost it follows that a believer may actually go away from Christ in persevering refusal to repent of sin and receive forgiveness and yet remain saved. It is true grace covers the believer's sins, so that his continuance in salvation is not affected by his sins and failures, nor conditioned upon sinlessness. But it is not true that grace covers impenitence and rejection of salvation.

2. To hold that the saved can be lost is a denial of the power of God to keep him saved. At least, it is limiting His power.

Not at all. We affirm God's omnipotence to keep all who are in Christ. But upon those who step out of Christ His power is manifest, not unto safekeeping, but for judgement if they persevere in their sin. It is a grave error to hold that God's ability to keep implies compulsion. God is able to save all men. But that does not mean all men have to be saved. Neither does it follow that God's ability to keep all believers compels them to be kept. And if this is limiting God's safekeeping power, let us remember that He is not limited by us. It is God who has limited Himself to keep only those who abide in Christ.

3. If it is possible for the saved to fall from grace, the intercession of Christ would be in vain.

In the first place the Bible plainly teaches in Gal. 5:4 that believers can fall from grace. Next let us consider for whom Christ intercedes. "Them that draw near unto God through him," says God's Word (Hebr. 7:25). His intercession does not apply to those who wilfully cease to draw near to God. And both from the Bible record and from our own observation we know of such cases.

4. If it is possible for a soul to fall away from salvation then the promises of God would be valueless.

One of the chief promises to which they appeal is John 10:27-29. But this promise is conditional: "My sheep hear my voice and I know them and they follow me." It is the saved who hear His voice and who follow Him who "shall never perish" and whom "no one shall snatch" out of His hands. But Jesus has not promised this blessed security for those who turn away from Him.

5. Those who do not believe in "once saved always saved" are robbed of their assurance.

This is not true. Many of the Christians who admit the possibility of falling away from grace have the most joyous and confident assurance of perfect security and safekeeping

Reconsecration Pledge

AT THIS TIME of peril for my country, in this fight against the evil powers which threaten to engulf the earth, conscious of my duty toward Canada and toward my fellow man, I solemnly pledge before Almighty God that I shall do all that lies within my power, and deem no sacrifice too great, to bring about the victory of our arms, that right may triumph, that justice may prevail and that a righteous peace may reign throughout the world; to this end I reconsecrate myself, with faith, with courage and with the knowledge that, though the path be hard and the day be dark, our efforts can not fail.

in Christ. Their recognition of this possibility can and does in no wise destroy their security in Christ. It only keeps them in a holy watchfulness against security in the flesh and in sin.

What God's Word Says

In the first place it records cases of saved men who fell away from salvation. Again, the Word of God contains many solemn warnings which, if they mean anything at all, teach the believer's possibility of being lost. In the third place, the Bible clearly teaches that our safekeeping is in Christ and only in Christ, not apart from Him. All that the believer has—his election, redemption, justification, sanctification, glorification—he possesses when and as long as he is in Christ. The same is also true of his safekeeping.

Finally a direct statement from God's Book. "Faithful is the saying: For if we died with him, we shall also live with him; if we endure, we shall also reign; if we shall deny him, he will also deny us; if we are faithless, he abideth faithful: for he cannot deny himself" (2 Tim. 2:11, 12). Christ is as faithful to deny those who deny Him as He is to own those who abide in Him. He cannot deny Himself. Remember Paul is here speaking of Christians.

That security is conditional is also clearly stated in Col. 1:21-23: "And you, being in time past alienated and enemies in your mind in your evil works, yet now hath he reconciled in the body of his flesh through death, to present you holy and without blemish and unreprouvable before him; if so be that ye continue in the faith" (Cf. Rom. 8:12-13; Rom. 11:22).

We can include only one more passage: "Ye are severed from Christ; ye who would be justified by the law; ye are fallen from grace" (Gal. 5:4). Advocates of the Calvinistic eternal security attempt to slip away from this passage by explaining that falling away from grace is not falling away from salvation. On the same basis it inevitably follows that to be severed from Christ is not to be severed from salvation. But then it also follows that there is salvation without grace and apart from Christ! What does God's Word say about that? "For by grace have ye been saved through faith" (Eph. 2:8). "In none other is there salvation" (Acts 4:12). "He that hath not the Son of God hath not the life" (1 John 5:12).

We emphatically affirm the believer's safekeeping in Christ. In Him the saved are secure. At the same time we as firmly maintain that the saved can be lost. And this suggests the difference between Biblical (and Lutheran) and Calvinistic eternal security. Calvinism teaches the believer's inability to fall away and be lost. The Bible teaches God's ability to keep the believer saved.

L. B. I. Tract.

News Item

Milton Johnson graduate of Augustana College and Senior at Luther Seminary, St. Paul, Minnesota has accepted call to Central Lutheran Church, Edmonton, as Rev. C. S. Lystig's successor.

—Iver Iversen.

From the Seminary

We are glad to report that the following gifts have recently been received for the Student Aid Fund: \$230 from Mrs. Ruth Holland in memory of her husband, Rev. H. Holland; \$5 from the L.D.R., Rose Valley, Sask., in memory of Rev. H. Holland; from the Green Valley Ladies Aid, Broderick, Sask., \$5 in memory of Mr. A. D. Dahl, and \$5 in memory of Rev. Omar Brenne; and \$25 from the Women's Missionary Federation of Canada District.

For all these generous gifts we are very grateful, and pray the Lord to bless each and every cheerful giver. Every indication that people are concerned about the training of pastors and missionaries for our Church in Canada is a great encouragement. "The harvest truly is plenteous, but the laborers are few." (Matt. 9, 37)

—J. R. Lavik.

Special Meetings at S.L.B.I.

The Central Saskatchewan Inner-mission Society conducted meetings at S.L.B.I. February 27 and 28, and March 1. For the school family it was a time of refreshing from the Lord.

REPORT OF GIFTS TO THE BETHANY SUNSET HOME.

AMISK, ALTA.: Henry Holte \$5.00. ADMIRAL, SASK.: From Rev. and Mrs. Tveit, in memory of John Trotland \$5.00.

BAWLf, ALTA.: Bawlf Luther League, Rev. Odland, Pastor. To Building Fund \$5; Mr. and Mrs. A. Stenvik of the Bethany Home in memory of J. Trotland, Bldg. Fund \$2.00. Rev. O. B. Saunders, in memory of J. Trotland, Bldg. fund \$2.00. Mr. and Mrs. K. O. Eggen in memory of J. Trotland \$1.00. Mr. and Mrs. John Bruce of Skudeness Rev. A. K. Odland in memory of Mrs. K. Johnson \$1.00. Mr. and Mrs. L. Forre. Skudeness in memory of Mrs. K. Johnson \$1.00. Mr. and Mrs. C. Clevin, Mr. and Mrs. O. Melby, Olga and Lenard in memory of Mrs. K. Johnson \$1.50. Mr. and Mrs. O. P. Sorgen and family, Zion Congregation in memory of Mrs. K. Johnson \$5.00. From Mrs. G. I. Anderson in memory of Mrs. Thora Olson of the Home \$1.00.

BUCHANON, SASK.: From Mr. M. I. Berg. To building fund \$10.00.

CANADA DIST. W.M.F. To Bldg. fund \$25.00.

CAMROSE, ALTA.: Camrose Congregation, Rev. Solheim Pastor. Mr. and Mrs. G. Dahl in memory of J. Trotland \$5.00. Mr. and Mrs. O. A. Broughton in memory of J. Trotland \$1.00. Mr. and Mrs. A. Hoveland in memory of Mrs. K. Johnson \$1.00.

CROOKED RIVER, SASK.: Lutheran Ladies Aid, Rev. E. O. Walker, \$5.00.

DONALDA, ALTA.: Mr. E. Knutson in memory of J. Trotland \$2.00. Mr. and

Mrs. B. J. Stolee in memory of J. Trotland \$2.00.

ENCHANT, ALTA.: Ibbestad. Luth. Ladies Aid, in honour of Mrs. S. Orsten (oldest Member of L.A.) \$5.00.

FERRY POINT, ALTA.: Luth. Free Church, Rev. Peterson, Pastor. Mr. and Mrs. Broughton in memory of J. Trotland \$2.00. Bethasda Ladies Aid in memory of J. Trotland \$5.00. Lutheran Free Church Congregation in memory of J. Trotland \$10.00. Ole Hanson in memory of J. Trotland \$1.00. Eli Olson family in memory of J. Trotland \$1.00. From friends of the Luth. Free Church in memory of J. Trotland \$4.25.

HOLDEN, ALTA.: Mr. and Mrs. H. Huseby Sion Cong. Rev. A. K. Odland, Pastor, in memory of Mrs. K. Johnson \$1. Mr. and Mrs. A. Oppen in memory of Mrs. K. Johnson \$1.00. Mr. and Mrs. E. N. Westby, in memory of Mrs. K. Johnson \$1.00. Mr. and Mrs. H. Huseby to Bldg. fund in memory of Mrs. Gabrielson \$1.00. Mr. and Mrs. E. N. Westby, in memory of Mrs. Gabrielson \$1.00.

IRMA, ALTA.: Mr. and Mrs. L. Hallinger in memory of Mrs. N. Fuder, sent in by Rev. J. B. Stolee \$2.00. Mr. Mrs. H. Knutson in memory of Mrs. N. Fuder, Rev. J. B. Stolee \$4.00. Mr. and Mrs. Albert Johnson in memory of Mrs. N. Fuder \$2.

LOUGHEED ALTA.: Lougheed L.D.R. Rev. J. B. Stolee, Pastor \$6.00. Mr. and Mrs. Bergseth sent in by Rev. J. B. Stolee \$5.00.

MEETING CREEK, ALTA.: Andrew Anderson 50c.

PARKSIDE, SASK.: Birthday offering from the Immanuel Ladies Aid, Rev. S. Fingstad, Pastor \$4.25.

PREECEVILLE, SASK.: St. Johns L. D.R. Rev. G. J. Ostrem, Pastor \$5.00. North Prairie Ladies Aid, Rev. G. J. Ostrem Pastor \$5.00.

ROSEBUSH, ALTA.: Rosebush Friends sent in by Rev. Peterson Pastor \$2.25.

RYLEY, ALTA.: Mr. and Mrs. Ole Hjelter Family Mr. and Mrs. J. Hjelter and family; Mr. and Mrs. L. Lyslo and Magerat, in memory of Mr. T. Reinert \$3. Mrs. E. Forre and Emma and Towler in memory of Mrs. K. Johnson, Skudeness Cong. A. K. Odland, Pastor \$2.00.

SEDGEWICK, ALTA.: Bethania L.D. R. Rev. J. B. Stolee, Pastor \$5.00.

VALHALLA Cr. ALTA.: Mr. and Mrs. Amund Olson in memory of Grandma Langager, sent in by Rev. H. N. Ronning, Pastor \$2.00. Mr. and Mrs. B. Velve in memory of Grandma Langager \$1.00.

VIKING, ALTA.: J. B. Stolee, Pastor. Mr. and Mrs. T. Erickson in memory of Mr. C. O. Boraas \$2.00. Mr. and Mrs. Ole Sorenson and family in memory of C. O. Boraas \$2.00. Mr. and Mrs. Fred Thompson in memory of C. O. Boraas \$1.00. T. Sorenson and family in memory of C. O. Boraas \$1.00. Mrs. Hoginson and family in memory of C. O. Boraas \$2.00. Mrs. Orbeck and Inga in memory of C. O. Boraas \$1.00. O. B. Bensons and sons in memory of C. O. Boraas \$2.00. East Skandinavia Ladies Aid Rev. J. B. Stolee, Pastor in memory Mrs. Kari Paulgaard of Daysland \$5.00. Mr. and Mrs. Ed Thompson in memory of Mrs. Kari Paulgaard \$2.

GIFTS IN NATURA.

BAWLf, ALTA.: Mr. and Mrs. A. Zemlicka a box of Oranges. Wetterbergs Ltd. a sack of oranges. Mrs. C. B. Sarjeant, a second handed suit (mens). Mr. and Mrs. Kjenner, individual gift for all the old people.

DAYSLAND, ALTA.: Mr. Jacobson. Donation of fresh salmon.

On the 10th of February the board of Charities met at the Home Rev. K. O. Kandal, was welcomed as a new member of the board, and Prof. E. M. Bergh of Camrose elected Secretary.

Mr. Etnestad, and Hans Nelson of Weldon, Sask., are the new members of Home family.

Rev. J. Tandberg came the 23rd of December instead of the 28th as previous mentioned in the Hyrden.

Again a sincere thanks to our many loyal friends of the Bethany Home for the much welcomed and appreciated gifts. God loveth a cheerful giver.

Sincerely yours

Marie Weiks.

WOMEN'S MISSIONARY FEDERATION

Mrs. J. R. Lavik, Editor, — Luther Seminary, Saskatoon, Sask.

"But He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our piece was upon Him; and with His stripes we are healed."
Isaiah 53:5.

"I take, O cross, thy shadow
For my abiding place;
I ask no other sunshine
Than the sunshine of His face;
Content to let the world go by,
To know no gain or loss,
My sinful self my only shame,
My glory all the cross."

Calvary's Call To Righteousness

"He died for all that they that live should no longer live unto themselves, but unto Him who for their sakes died and rose again." II Cor. 5:15.

"Who His own self bare our sins in His body upon the tree that we having died onto sins might live unto righteousness."
I Peter 2:24.

In gazing at the cross we often overlook its great call to righteousness. It is right that we look back upon the Passion of our Savior and learn the more to appreciate how dear we are to God. But the Cross should also challenge us to more Christ-like living. "He died for all that they that live should no longer live unto themselves but unto Him who for their sakes died and rose again." At His cross we learn the secret of triumphant living for each and every day throughout the whole of life.

The cross is the greatest lesson in unselfishness that we can find. The denial of self-interest is best exemplified in Jesus of any person that ever lived. He sacrificed to the end of His means, giving His life for us. The Prince of Heaven surely had every reason for glory and honor but among men He sought no honor, He craved no laurels. He lived only to be obedient to His Father in heaven who sent Him on a mission. "Whoever would be first among you shall be your servant, even as the Son of man came not to be ministered unto but to minister, and to give His life a ransom for many." How Jesus deplored self-righteousness in men! Jesus never exalted His own holiness. It was His Father He constantly honored. If men had not been so self-complacent and indifferent Jesus might not have had the crucifixion He had. It is man's selfishness today that crucifies Jesus afresh. The cross calls us to a life of utter unselfishness.

The cross makes sin tremendously repugnant to us, for it was sin that slew Jesus, and we see that it is sin that slays us. We are overwhelmed in looking at the Cross that we should have a share in Christ's death and the only way of peace is to break completely with that sin. To wish only partial separation from our sins will never bring any joy. *Brand* in Ibsen's play makes this significant statement, "The least fragment of the golden calf is fully as much an idol as the whole." To break with sin does not mean that we shall attain perfection in this life. But it does mean that we have heard Calvary's call to righteousness and as far as we are concerned we have broken with the sinful life and have entered in upon a new life with Christ in righteousness.

To gaze long at the cross is to become personally attached and devoted to the Person who died there. We cannot see His suffering and realize that it was for our own personal freedom without loving Him. The longer we look and the more we see of what it cost Him, the more we love. So it becomes our greatest desire to please Him and in pleasing Him we grow in our obedience to His call to righteousness. "We having died to sin might live unto righteousness." "Is it nothing to you, all ye that pass by?" In the cross do you hear Christ's call to righteousness?

—Arna Njaa.

Sincere thanks are due our district president, Mrs. Hendrickson, for so kindly taking over the editing of the last three numbers of the W.M.F. columns during the editor's recent visit in the States.

It is with pleasure that we bring our readers these fine Lenten messages from the L.D.R. As mother and daughter organizations it is but natural that we, the W.M.F. and the L.D.R., share these pages with one

another, in the interest of the common cause for which we are working.

The appeal for News by our "Hyrden" editor also applies to these columns. Has your society had an especially interesting meeting or program recently, perhaps in connection with some W.M.F. department? Or have you sent knitted articles or other gifts to our Norwegian airmen, sailors, and marines in the East? Has your society sponsored a banquet, perhaps, honoring your Sunday School teachers, or choir members, or other workers in your local church? News about these and other events and projects would give us a picture of the life and activities of our women's societies throughout the district, and should make very interesting and enlightening reading.

To the Circuit Presidents

Announcements of your spring circuit meetings with short outlines of your programs will be gladly received and published.

Lenten Greeting

The Lutheran Daughters of the Reformation are grateful for this privilege given us by our Mother organization, the W.M.F., to bring a greeting to all members of the "Hyrden family" during the Lenten season. I wish to share with you a brief meditation from a booklet of the U.L.C.A., "Christ's Passion", which has proved a blessing to me.

Read Mathew 6: 16—21, speaking of the True Fast.

External signs of fasting will accomplish little good unless accompanied by inner spiritual changes. The prophet Joel gave his people the correct principle: 'Rend your hearts and not your garments, and turn unto the Lord your God.'

The true Lenten fast will concern itself with sin, and with God's unbounded grace in giving His Son for our redemption.

Lent is a period for searching deeply into our hearts, realizing the presence and power of forces resident there, and appraising our purposes, passions, and attitudes toward God and man. Thus we shall realize our sinful and lost condition, our spiritual weakness, and our need of Divine grace.

Then we shall turn our eyes to Calvary, remembering that Jesus died for all the sins of all the world, including our sin. Our hearts shall feed upon the love of God for sinners. A blessed Lent awaits those who humble themselves as sinners, and magnify Christ the Savior."

Dear Lutheran Daughters and Mission Band members, let us draw near unto our Savior. I wish to stress individual Bible reading. Take time to be alone with God. This we know will result in more Christ-centered living, which will mean a greater giving, both of ourselves and of our means, too the furtherance of His Kingdom.

—Irene Rude.

Spreading Sunshine

(Excerpts from a paper given by Nicolea Otteson, Enchant, Alta., at their last circuit meeting.)

A grandmother lay very ill in a dark room where the sun's rays never entered. How she missed the sunshine! Her little granddaughter said to her, "I'll carry it in to you, grandmother", and she ran out into the sunshine, holding up her apron to gather in the golden rays. But, alas, before she reached her grandmother, the sunshine had all vanished from her apron. She tried again and again, until the futility of her efforts brought her to tears. But the grandmother was happy, for to her, the room was now full of sunshine. The child had brought the light of love into that dark room. So let us bring a little sunshine to those around us.

What a blessed privilege it is to be counted among those of whom the Savior said, "I was sick and ye visited me." Many are lying on beds of pain and suffering, waiting for someone to come and bring them the blessed message of the Friend "who careth for them."

There are the widows and the fatherless whom we may befriend. The fathers left with motherless children who need friendly aid. Encourage them to bring their children to Sunday School and church.

Remember the aged in their loneliness.

YOUNG PEOPLE'S LUTHER LEAGUE

Editor, Rev. G. O. Evenson, Outlook, Sask.

(Editor's note: The following was clipped a few years ago from "The Bond." It presents a remarkable example of consecration to Christ. Its stirring challenge should make it a good reading for a Luther League program.)

An Oil Job Not Big Enough

A committee representing an oil company had an all-night session. The main task was to secure a manager for a new division which the company hoped to open in China. The chairman insisted the manager must have four qualifications: He must be under thirty years old; he must be thoroughly trained; he must have proved generalship; he must be able to speak the Chinese language. Many good men had been considered, but each was found to be lacking.

It appeared that the meeting would fail of its object. But finally a young man arose, addressed the chairman, and declared that he knew one man who could meet all requirements. He added that the man was at that time in China, living in the very city where the company was planning to establish headquarters. He was twenty-eight years old; had degrees from three colleges; had three years' study and practice in the Chinese language; and had the full confidence of the Chinese people among whom he was widely known. Moreover, he had been valedictorian of his class in college and was recognized as a natural leader.

Someone asked how much salary this young man was getting and his friend startled the committee by answering, "Six hundred dollars a year."

The chairman said, "There is something wrong."

The young man's friend replied: "I know there is. But the wrong is not with my friend; is with the system that employs him. He works for a mission board."

After thorough questioning regarding the missionary, the chairman said to the committeeman, "You go to China and offer him the place. The committeeman was to offer ten thousand dollars a year. If that failed to secure him, he was to offer twelve thousand or even fifteen thousand."

The young agent crossed the ocean and half of China, found his friend, and offered him the position at ten thousand dollars a year. The young missionary declined. The offer was raised to twelve thousand, then to fifteen, but was rejected.

Finally the agent asked, "What will you take?"

The missionary replied: "It is not a question of salary. The salary is magnificent. The trouble is not with the salary; it is with the job. The job is too little. You offer me a big salary but a small job. I get a small salary but I have a big job; and I would rather have a big job with a small salary than a small job with a big salary. I thank you for the confidence expressed in your offer, but I feel that I should be a fool to quit winning souls to sell oil."

—The Foreign Missionary.

Children and the old greatly appreciate kindness shown them. If possible, visit our Sunset Home at Bawlf. You will be blest thereby.

Let us bring sunshine into our own homes, by being kind and loving to those near and dear to us. Show our love by words and deeds.

As Christians we are expected to be the light of the world. Let our lives prove that Christ dwells in us. Then the sunshine which we scatter here on earth will cast a golden glow upon our crown of glory. All because Jesus can say, "All this thou hast done for me."

"If you would be happy, while you walk through life,
Help a weary brother, stumbling through the strife,
Ease the heavy burden that he has to bear,
And by being gentle show him that you care."

Special Program by Parkside Luther League

In spite of a raging snowstorm the Luther League of Parkside went to the home of Mr. and Mrs. A. Field Sunday evening February 22. Mrs. Field has been confined to her home all winter with rheumatism. A fine program was rendered, and was much appreciated by all. Mrs. Field thanked the group for remembering her. Luther Leaguers, here is another way in which you may be a blessing.

Cabri Leagues make plans

The Luther Leagues of the Cabri charge are contemplating the organization of a parish Luther League. A rally will be held in St. John's Church the last of March.

Camrose Circuit Luther League Convention

The 26th annual Young People's Luther League convention opened at Camrose Feb. 13. The blessings from God's revealed treasure house was truly evidenced. May this convention go down to the honor and glory of God.

The convention theme was "Conquering With Christ"—Rom. 8:37.

The first speaker, Mr. Georg Moi, of the Camrose Lutheran College, introduced the opening message: "Christ's Conquest for All." It was a message of hope for the sin conscious and self-righteous, by accepting Christ's "free" salvation on Christ's own merits and righteousness.

Saturday afternoon session was divided into panels: Conquering With Christ in Daily Life—1. Assurance of my salvation — Carl Johnson, Provost; 2. Win someone else for Christ — Harold Melby, Birch Hills, Sask; 3. Being a Christian in my work as: (a) A nurse — Tilda Holm, Edmonton, (b) A farmer — Cleone Hoveland, Ryley, (c) A teacher — Luther Olson, Armana, (d) A merchant — John Walker, Armana. These simple testimonies of exhortation and advice paid much tribute to Christ's life as example. So practical and all challenging to the Christian in his life's work and profession.

Rev. K. O. Kandal of Wetaskiwin gave a stirring message Saturday evening: "Facing the Enemy"—II Sam. 12:7. Ps. 32—exposing sin as the destructive enemy; exposing man's original sin which leads to eventual death. The proposed remedy was to take the ailment to the physician of all physicians, "Jesus Christ," who paid a great price to free us from the guilt of sin.

The Sunday afternoon session afforded a double treat. Rev. A. M. Vinge of Ryley gave a challenging missionary talk on "World's to Conquer" based on Acts 1:8. (As Christians we are Saved to Serve).

The Choral Union under the direction of Mr. Chester Ronning of C.L.C., contributed messages in song.

Sunday evening's message was given by Rev. C. A. Bernhardson, dean of Camrose Lutheran Bible Institute: "More than Conquerors"—Rom. 8. A very powerful message, it showed the strength of the Christian over the impotence of the Devil.

During the business session new officers for the new term were elected as follows: Pres.—Olaf Larson, Wetaskiwin; Vice-Pres.—Cleone Hoveland, Ryley; Sec.—Mildred Solheim, Camrose; Treas.—Palmer Olson, Camrose; Pocket Testament Movement—Carl Johnson, Provost; Directors—Alice Stolee, John Walker (Armana), Arnold Hoveland (Camrose), Bert Loken (Camrose), Richard Thronson.

The installation service of the new officers took place on Sunday afternoon, Rev. A. M. Vinge officiating.

A gift of appreciation and a standing vote of thanks was given to Bert Loken for his five years of service. Music throughout the session was contributed by various Luther Leagues represented.